



THE
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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Wendell J. Ashton

Religion and Science

MILTON BENNION

VI

CONSERVATION OF NATURAL RESOURCES— NEAR SIGHT vs. FAR SIGHT

LESS than a century ago some American politicians spoke with confidence of the inexhaustible resources of their country. This was manifestly near-sighted vision. Settlers proceeded at rapid pace to exhaust timber and soil, then move on to engage in further destruction for quick and easy profits. As a consequence great quantities of top soil have been washed into the sea, and in the dust bowl blown as clouds of dust to the ruin of farms and homes. In the neighborhood of great rivers thousands of dwellers are made homeless and propertyless almost every year. Dwellers in the dust bowl have in many cases moved on in search of locations or occupations yet available.

Large forests of good timber have been turned into lumber to build great fortunes for a few individuals with no thought of consequences to the generations that follow. This rapid destruction of timber and some other natural resources led, near the end of the nineteenth and the beginning of this century, to a conservation policy on the part of governments.

Extensive forest reserves have been established and systematic, scientific measures adopted to preserve and further develop these resources.

Government very properly adopts a far-sighted policy in contrast with the near-sighted, get-rich-quick policy of some enterprising individuals. Some attention is now being given to soil conservation and flood control; also to utilizing the billions of horse power now being wasted through failing to utilize this energy in water power instead of exhausting at a rapid rate the irreplaceable coal and oil supplies of the nation. This is a community sin of omission. It is not merely a political and economic problem. It is a deeply religious one and of major importance in the study of social ethics.

It is generally recognized that parents have religious and moral obligations toward their children. Is it not also true that each generation has like obligations not only to the next but to all the generations yet to come? Just now it is easy to realize the immorality of wasting food, but do we realize as we should the sinful waste of natural and human resources of which we have been and still are guilty?

War is the most flagrant example of the destruction of natural resources and, infinitely worse, of human lives. The civil, national and world wars of recent times are the outcomes of irreligion and immorality growing out of individual and national selfishness and ill-will on the part of the aggressors. If this is allowed to continue it will evidently result in destruction of all resources, both natural and human.

In times of both peace and war much of this destruction is beyond the power of the individual or small group of individuals to control. It is possible,

however, for individuals and minority groups to understand social causes and consequences and to help toward securing co-operation on as large a scale as may be necessary to forestall wars and other ways of wasting lives and resources.

Science, ethics and religion have abundant spiritual resources to point the way. It remains for man to be intelligently far-sighted, unselfish and thoroughly devoted to the service of God and fellowmen.

NATURAL RESOURCES

(From *Citizenship*, by Milton Bennion)

"The earth is the Lord's and the fullness thereof."* Without entering into theological discussion, perhaps we may agree that the earth with all its resources has been given to man as a means of support and race development. No individual man can, however, claim any portion of the earth except as he may have title granted or sanctioned by his fellows. The power to grant such property rights is vested in governments, which are the acknowledged representatives of the people for whom they act. Governments hold or control all natural resources within their jurisdiction for the good of all the people they represent. They allow individuals to acquire title to portions of these resources under such regulations as seem fair to all, although any particular kind of resource may be withheld from private ownership whenever the public good requires. Forests, water-power sites, and coal lands have at various times been thus withheld from entry. The regulation of the use of all natural resources for the best good of present and future generations is one of the functions of the state.

*Psalms 24:1. See also Psalms 115:16.

Healthful Living — A Part of Religious Education

MILDRED BOWERS

IV THREE MEALS A DAY

IN accepting the fact that the human body is worth caring for and that proper kinds and quantities of food are necessary in that care, the question which follows is: Just what foods shall I choose to support the body and provide the greatest opportunity for its development?

The rule, first and last, for all well people is to eat a variety of natural foods every day. Doctors prescribe what should be eaten by the unwell.

Visualize the food products of a farm with its dairy, orchard and garden, or the foods which may be found in a city market. The variety available would seem endless. A practical listing of various kinds of food eaten and enjoyed by man would include milk, butter, cheese, eggs, meats, fish, poultry, cereals and cereal products such as bread, fruits and vegetables. No better classification can be used in selecting foods for the family table. Nutritionists divide foods into seven groups known as the Basic Seven. A balanced diet will include at least one serving from each group of foods every day.

Group 1. Green and yellow vegetables—some should be served raw and some cooked.

Group 2. Oranges, tomatoes, grapefruit, raw cabbage and salad greens.

Group 3. Potatoes and other vegetables and fruits.

Group 4. Milk and milk products, including cheese.

Group 5. Meat, poultry, fish, eggs, dried beans, peas, nuts or peanut butter.

Group 6. Bread made from whole grain, enriched or restored flour, flour and cereals.

Group 7. Butter and vitamin A fortified margarine.

In the last few years the responsibility of the homemaker for the health and well being of her family has become more clearly defined, and supplies and means to accomplish the task in the most satisfactory manner, more difficult to balance. The gradual up swing in the cost of living during recent years and even months has from necessity compelled thousands of our populace to change preferences for foods if they were to eat at all. In this "Land Bountiful"—America—changes in

agricultural production, crop failures, drouth, delays in distribution, and increases in selling prices have created serious hardships in planning, buying and preparing three meals a day for the family.

Careful planning, thrift and industry in storage and use of food supplies will help in preserving the health of all people during the present crisis. Home preservation of foods has been and must continue to be a basic part of family economy. Handicapped by a serious shortage of sugar many homemakers have become discouraged. Only a portion of the canned fruit reserve usually stored for use during non-producing winter months has been placed on pantry shelves this year. Many women report to the effect that their family members do not care for slightly sweetened and unsweetened fruits. It is quite true that the majority of people have acquired a taste for sweet foods. But the practical aspects of being able to depend upon commercial sources for an adequate supply and upon personal means to pay commercial prices should be considered seriously before the process of home preservation is dispensed with. Commercial processors of foods labor under the same restrictions in sugar supply as do homemakers. A high percentage of fruits canned commercially are packed in a light syrup and an equally high percentage are packed in what is known as a water pack without any sugar. Except in such foods as preserves and jellies the preservation of the food is accom-

plished by sterilization of the product rather than by any property contributed by sugar. Simply stated, fruits can be preserved without sugar if properly cooked and sealed. If a family has freezer facilities, many foods may be preserved in a satisfactory manner by freezing.

For those whose income permits extensive purchase of commercially processed foods, the question of securing an adequate food supply is less serious than for the family with a limited income. The major responsibility is to provide adequate quantities of the right kinds of food to meet the nutritional needs of each family member. The necessity for home industry in order to accomplish this end varies with the economic circumstances of the family. There is great merit in the story of the grasshopper and the ant. We might consider by which attitude and by which course of action one profits best. Also, and aside from the demands of economy, the moral rewards of industry within a family should be considered in planning for the welfare of each member.

Government authorities assure us that there will be sufficient food supplies to provide every American with a nutritionally adequate diet. Providing your family with its fair share is an extensive obligation. Acquiring necessary food supplies, however, does not mean hoarding. Purchase of a larger supply than can be consumed in one season by a family is an uneconomical and selfish investment. When flour stocks were running low last spring, there were

many who purchased unreasonable quantities as a reserve against shortage. One person bought twenty-one 48-lb. bags of flour. The normal quantity of flour used by his family in a year would not have exceeded 300 pounds. Three months after the purchase, this same person approached a baker with an offer to sell his supply. It was found that the flour was full of weevil. What benefit can there be in such indiscretion? It was a financial loss to the purchaser and a material loss to the public. Consideration of one's neighbor should in part determine courses of action particularly during periods of critical supply such as have been currently experienced.

Difficult as the present problems of supply may be, there are solutions. Ingenuity, attention and wisdom exercised by family heads can accomplish the seemingly impossible. There is no substitute for thinking a problem through and blocking out a plan of action. Considering the Basic Seven in relation to American food habits, the following general meal patterns are typical for the average family when nutritionally well-balanced meals are planned and served.

Breakfast: Fruit, cereal and/or an egg or other protein dish, toast, and beverage.

Luncheon: Soup or casserole dish—salad or sandwich, dessert and beverage.

Dinner: Meat, potatoes, fresh vegetable, salad, bread and butter, dessert.

From an economic point of view, American food habits are expensive habits. More expensive foods have replaced less expensive foods in the diet. It is well recognized that more of the food dollar is spent for meat than for any other single food item. Henry C. Sherman, a nutrition authority, has for many years recommended a division of the food dollar into five parts—wherein equal amounts would be spent for each of five groups of food: fruits and vegetables; milk and cheese; meats, fish, and eggs; breads and cereals; and fats, sugars and other groceries. In the experience of the author when feeding college students in cooperative dormitories, the food dollar was divided in the following manner: fruits and vegetables 27%; milk and cheese 25%; meats, fish and eggs, 27%; bread and cereals 8% for girls and 12% for boys; and from 10-15% for fats, sugars and miscellaneous groceries. During the war where the policy has been to build strong men quickly, as much as 40% of the food dollar was spent on meats, fish and eggs. The fact that the men have in this last period become accustomed to a heavier meat allowance over that ordinarily provided in the home has created one additional problem in family planning and finance.

Where income is restricted, as cost of food rises, it becomes necessary to revert to the less expensive foods. Cereals are generally the least costly class of foods. Nutritionally, however, cereals cannot replace the high protein foods such as eggs, cheese

and meat. A combination of cereal and a less expensive protein food can be used to advantage. Macaroni, rice, spaghetti, noodles, cooked cereals combined with cheese or eggs and milk adequately satisfy the energy and protein demand in a meal. Vegetables may be prepared in a like manner serving as a meat substitute. An all-vegetable dinner cannot be surpassed for interest and flavor appeal. With such a meal, an egg or cheese supplement to provide necessary protein has excellent nutritive value.

The habit of three meals each day has developed around convenience in work schedules. The necessity for each meal should require little emphasis. Due, however, to a tremendous shift in habit among Americans, breakfast has become the forgotten meal. Professional men and women, office employees, even laborers and many school children leave home in the morning without having eaten breakfast. From the physiological point of view, breakfast is an indispensable meal. Supposing a person has dinner at 6:00 each evening and does not eat again until lunch the following day. There would be an eighteen hour span between meals in this case. It is impossible for the body to maintain itself and support necessary activity without a regular supply of food being provided. Irregularity and poor timing of meals undermines health in a disastrous manner. If a person can obtain an adequate quantity of food in two meals, it is much better to eat breakfast and

dinner rather than eating lunch at noon and dinner at night. The increasingly popular mid-morning drugstore snack of sweet rolls and coffee is not an adequate substitute for a good breakfast. There is little food value except energy in a sweet roll and coffee contributes nothing constructive to the body.

In attempting to support body demands for essential food materials, each of the three meals should carry its proportionate nutritive share. Further, the American coke and malt habit dissipates appetite and tends to replace more valuable foods in the diet. These unwise habits together with restrictive food preferences create gigantic barriers along the path to sound meal planning and healthful food consumption.

There seems also to be a serious shift in interest in family meals at home to more frequent patronage of public restaurants. While if consistently managed, excellent meals may be procured in a restaurant, still the shiftlessness and failure to properly provide regular meals for family members within the home contributes substantially to malnutrition, to poor food habits, and to delinquency. This does not condemn the habit of eating a well balanced hot lunch at noon in a restaurant or school cafeteria. This practice is desirable, providing well balanced, nourishing foods are consumed and is a superior practice to the home packed sandwich lunch. Economy may dictate in many families and make this practice impossible. It

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My Journal

GEORGE A. SMITH



GEORGE A. SMITH

MY FIRST MISSION (1835)—CONTINUED

I felt so uncomfortable, being constantly chided about my sins that I proceeded on my journey and traveled 27 miles to Horse Heads, and put up with Mr Kent. Here I met Elder Evan M. Greene who had just married Mr. Kent's daughter. We were treated with every kindness and as soon as we rested a little, continued our journey to the East. On entering the village of Urbana in the evening we called at the principal hotel and asked to remain all night, telling the landlord we were ministers of the Gospel and traveling without purse or scrip; we wished to preach to the people. He said that he would keep anything in God Almighty's world but a God-damned priest, for they were the

damnedest nuisances that were in the country. It cost more to support the priests than it did our government; he would be damned to hell if he would have any such men about him on any terms. I told him he was neither a gentleman nor a Republican, and that he was a disgrace to his mother that bore him; that his father would be ashamed of him if he ever had one; that he neither possessed good breeding or manners, nor the first elements of common decency. He replied, 'I do not believe a man knows anything in the world only what nature teaches him.' I answered him by saying I did not believe that nature had ever taught him the first noble principle, at least, it has failed to teach you how

to treat strangers. He replied, 'Would you feel as well towards me if you lay in the streets tonight, as if I entertained you.' I asked, 'What would nature teach you about that.' 'Walk into the parlor,' says he, 'gentlemen; you are welcome. If you had come an hour earlier I would have had the school house full for you to preach.' We preached in Dryden, and then visited a few Saints in Onandagua County, preaching in Spafford, Otisco, and several other places. When we arrived at Verona, Brother Lyman Smith stopped to visit Mr. Wilder, his uncle, and several other relatives. I started out alone to preach. I visited Johnson's settlement, preached twice and got most egregiously blackguarded by some Methodists. I then went to preach at the school house near Verona village. About forty came to the meeting, but as there were no ladies present, and but two candles in the room, it looked suspicious. When I had done preaching, I informed the congregation I had no money and wished to stay with some gentleman all night. When I dismissed the meeting the congregation gathered around me; a tall gentleman, a ruling elder among the Presbyterians said, 'I will entertain you, sir, overnight, as a stranger, but understand me distinctly, I will not keep you as a religious teacher.' 'Thank you, sir,' said I, 'I do not wish to stay with you. I wish to stay with a gentleman.' Upon that a Methodist commenced to dispute with me about baptism by immersion. A Presby-

terian undertook to aid him in the argument. A Close Communion Baptist said they would all go to hell if they were not baptized. A Universalist replied, 'Your hell is a humbug,' and began to chide the Baptist, Methodist and Presbyterian for believing in eternal damnation at all. I enjoyed the scene, when I observed the Presbyterian elder whispering to a good many in the room, and casting a glance at me. He blew out the only remaining light, the party rushed for the door but I quietly retired to the back of the room, and waited a few minutes. As I passed out of the door, a Mr. Allen, a young man and stranger to me said, 'Mr. Smith, they are all gone. Will you go home and stay with me? They said you had slipped out of the house, but I watched and knew you had not, but I did not tell them.'

I visited the Verona Springs, and called upon Mr. Joseph Warren, the leader of a new society called 'Perfectionists,' who professed to be Jesus Christ's own brother. He said he could not sin; had not committed a sin for 18 months. He had been a Presbyterian minister; possessed a liberal education and large fortune. We preached the Gospel to him, but it was seed sown by the wayside. We preached at Mr. Wilder's, and Brother Lyman Smith and myself did all we could to convince them of the truth, but as they were Old School Presbyterians, dyed in the wool, it was rejected.

We commenced our return home, traveling and preaching by the way,

publicly and privately as we could get opportunity; enduring many a scoff from the people we were striving to benefit. Near Montazuma we learned that Elder Jedediah M. Grant and Harvey Stanley had been preaching in the neighborhood and had built up a Branch on Sullivan's Island. As it was in our way, we visited them and attended several meetings with them, at one of which a Baptist deacon furnished a pop-gun and ammunition, which he passed in through the windows to a man who fired pop-gun wads of tow at me all the time I was preaching. He was an excellent shot with the pop-gun, the most of the wads hit me in the face. I caught several of them in my hands. Many of them were tickled, but some of them paid good attention. I finished my discourse without noticing the insult.

Elders Grant, Lyman Smith and myself visited Col. Chamberlain at Waterloo. The old gentleman had 200 acres of land, a large grist mill, and a splendid mansion, but was too poor to gather to Zion. He entertained us and when we parted he gave us five dollars which we divided among four of us. We separated from Brothers Grant and Stanley, and went to our former field of labor in Steuben County. After encouraging the Saints and bearing testimony to the world, we left for Kirtland to spend the winter in the school of the Prophets. My shoes, which Brother Brigham Young gave me, were worn out, and Brother Sherman Brown gave me another

pair. There had just been a flood which had destroyed many bridges in the county; this subjected us to great annoyance in traveling and increased the distances we had to walk; but we continued preaching by the way till we reached Rushford, where we stopped with Brother Frazer Eaton and rested. We visited Freedom in Cattaraugus County and stopped with Elder Heman Hyde. We were pleased to see his son, Heman T. Hyde, who had been one of our traveling companions in Zion's Camp. From Freedom we walked 35 miles to Lodi; the road was very muddy and my feet sore. We walked 10 miles the next morning and stopped for breakfast accidentally at the house of a Latter-day Saint who recognized us as Traveling Elders and made us welcome. My feet were very sore. I had blisters on all my toes and one on the ball of each foot and one of my heels was one complete blister. Brother William Tinney and Brother Murdock collected a congregation and we preached in the evening. In the morning I proposed to Lyman Smith to rest till my feet got well. He replies, 'I wish that little blister was on my heel, I could walk with it.' Being two years older than myself, I regarded him as my senior and seeing his anxiety to get home, I told him if he would take all the money we both had and go directly to the Lake, it would be sufficient to pay his passage to Fairport, and in two days he would be at home, and I would wait till I got recruited then I would preach my way home at my

leisure; but he refused to separate from me, so I picked up our trunk and said, 'Let us be walking.' The first tavern I came to I purchased half a pint of rum and poured it into my shoes. This at first made my blisters smart, but soon relieved them of pain. I repeated this application twice during the day and traveled 27 miles. In five days we were in Kirtland, making the distance of about 160 miles in that time, though Brother Lyman Smith gave out so that I had to carry our trunk most of the time for the last three days. I soon learned the secret of his hurry; in two days after his arrival he was married to my fair cousin, Clarissa Lyman, on the day he had promised previous to his starting on his mission. My feet suffered so severely on this trip that all my toenails except two came off. We arrived home Nov. 2, 1835, and was welcomed by President Joseph Smith, the Prophet. We had traveled on foot 1850 miles, held 75 meetings, and baptized eight persons; conversed with and bore testimony to everybody with whom we had an opportunity.

I found my father living in a small house near Cousin Joseph's, overseeing his farm and other pro-

perty. I assisted him a few days at work on the farm, closing up the fall work, and then commenced going to the School of the Prophets, which school was held in the room under the printing office, and was taught by Joseph Smith Jr. and Sidney Rigdon. I studied English grammar about six weeks: the school was removed to the attic story of the Temple. I undertook to study the Hebrew language under Professor Seixas but failed for the want of eyesight. I was attacked with inflammatory rheumatism, which swelled my legs, right arm and shoulder, so that I could not help myself for several weeks except with my left hand. I suffered the most excruciating pain and although the winter was very cold I could suffer no clothes on me except a very light blanket. Cousin Joseph came to see me. I told him I was almost discouraged being afraid my joints would be drawn out. He told me I should never get discouraged whatever difficulties might surround me. If I was sunk in the lowest pit of Nova Scotia and all the Rocky Mountains piled in on top of me, I ought not to be discouraged but hang on, exercise faith and keep up good courage and I should come out on the top of the heap.

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last,
To something nobler we attain."

—Longfellow

Recollections of My Father

ROSANNAH CANNON IRVINE



GEORGE Q. CANNON

IN his journal of April 6th, 1884, Father records: "A beautiful morning for Conference . . . The meeting was opened by President Taylor . . . He stressed upon the people the necessity of observing order in our meetings . . ." Then Father was called on to speak. "I addressed the Conference on the divinity of the Book of Mormon, quoting from the prophecies contained in it to prove that it was inspired of God. The vast congregation listened with the utmost attention. This is perhaps the largest congregation we have ever had in the Tabernacle. In response to my remarks respecting their having a testimony by the power of the Holy Ghost, in fulfillment of the words of Moroni concerning the divinity of the Book of Mormon, the whole

audience responded aloud in the affirmative that they had this testimony. It was probably the most unanimously attested testimony ever borne at any single time before concerning the divinity of that precious record . . . President Joseph F. Smith spoke very spiritedly, proving from the Doctrine and Covenants the divinity of the mission of the Prophet Joseph Smith. There were a number of prominent Indians on the stand who had been brought up from Arizona by President McDonald and his counselor Henry S. Richards."

Father was a devoted reader of the Church works; but of them all I believe his favorite was the Book of Mormon. He often said that when in trouble, doubt, or sorrow he opened that "precious record"

and found the consolation he needed. His constant plea was for members of our Church to study the scriptures. There was never a day that he did not read something from the Bible, Book of Mormon, or Doctrine and Covenants. (He usually spoke of the latter as the "Book of Covenants.") If he were too ill to read or the books were not available, with his remarkable memory he could recall the passages he wanted to review.

The most powerful sermon I ever remember having heard was delivered by my father to his family in the parlor of the Farmhouse, when he was on the "underground." It was on the three degrees of glory, given in a vision to the Prophet, and recorded in the 76th section of the Doctrine and Covenants. Reading the vision is enough to inspire anyone to deeds of righteousness; but to hear Father, with his simple, impressive eloquence deliver it was an inspiration to be remembered forever. I was a child then but the impression still remains with me. We did not know it at the time, but he told our mothers afterward of a great sorrow that had come to him that day.

On April 13th, 1884, the Sunday following the General Conference, Father was invited to speak in the Twelfth Ward. His subject had been assigned to him, "Fundamental Principles of the Gospel." (I can't imagine his getting very far away from that topic in a Sacrament meeting even if the request had not been made.) Some of the family

went with him and they reported at home that he gave a powerful sermon, that every seat was taken, and people were standing in every foot of space. President Taylor himself was there. The journal records: "I felt to thank my Heavenly Father for filling me with His Spirit to speak as I did and hold the undivided attention of all those people for two hours."

The next day, April 14th, he wrote, "A very sophistical and dangerous article appeared in the Herald yesterday . . . My name was alluded to. The writer appeals to young men to come out and assert themselves, and not to allow themselves to be used by their seniors. That they have the balance of power, and they should use it to control the affairs of the Territory. They should pay no attention to the counsels of the Church. My son Abram replied in a communication over the signature 'Utah Boy,' which appears in this afternoon's 'Evening News.'"

In one of our home testimony meetings, someone said that there was no danger of his ever losing the Faith. In his enthusiasm he made a definite statement to that effect. I well remember Father's response to it. "Don't ever say that, my son," he said. "You never know in what way a great temptation may come to you, or what trial to your faith. Pray always that your belief in the gospel may be strengthened day by day, and that you may never lose that assurance. The Evil One is always ready to direct his terrible ef-

forts to destroy those who are too sure of themselves. Having faith and knowing that the gospel is true are not enough. To keep that Faith and knowledge requires continual vigilance. We must live the gospel as well as believe it."

I think no one ever sought more constantly and consistently to perfect himself than my father did. He accepted literally the admonitions of the Savior. The oft repeated "Follow Me" was a perpetual stimulant to him. And "Be ye perfect" he accepted as something the Savior really meant. Of course Father, with all his seeking, never reached perfection. But his defects were human frailties, and not the lack of spiritual desire. My father's life should have been an inspiration to all who knew him, especially his family; but unhappily it is more easy to drift than to struggle. And I now recall my father's words, "Neglected opportunities will stand against you at the end of life." In teaching his children the value and dignity of work he often spoke with pride of how he had done so many different kinds of hard work, "menial labor" as some people would call it. To him those hardships were a necessary and vital part of his education and development.

People who met Father were conscious of his gracious manners and his smiling eyes. His perfect manners were the result of his kind heart, and his smiling eyes revealed his cheerful nature. These qualities were so much a part of him that others were naturally impressed by

them. A vivid remembrance to me of Father is his perfect diction. He had an exceptional command of language, but his speech was simple and direct. How often he corrected us for the use of extravagant expressions showing us how a simple word would have been so much more effective. Profanity he was never known to use. The name of the Diety or the Redeemer he spoke only in the most reverent spirit.

Once Father learned that two of the boys had been quarrelling and had called each other bad names. With our teaching that was a grave offense. Father talked to them very seriously. And then, to make the lesson more impressive, he washed out their mouths with soap and water. The talk was impressive, and even the ablution had a good effect. They always remembered the lesson and acknowledged the benefit of it. But in relating the circumstances afterward they were in perfect agreement in saying, "The worst of the whole thing was, Father made us kiss each other."

It didn't need a great amount of inquiry to discover who had betrayed them. That boy received immediate and adequate chastisement behind the barn, which he too always remembered.

Quarrelling was almost unknown in our family. There wasn't much to wrangle about. And Father's joy of living was so born and bred in us that there were few disagreements among his children; never as I re-

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A Case of Conversion

EZRA J. POULSEN



EZRA J. POULSEN

WHAT is conversion? And how does it come about? These questions often confront the young missionary as he tries to present the truths of the gospel to others.

My companion and I received a warm welcome in Charlotte County, after our two-hundred mile walk, by the Hardy family, whose home became our headquarters during the rest of the winter. Though Brother and Sister Hardy were devout members of the church, several of their older children had not been baptized. Here I found what I regarded as a challenge, especially as one of the older boys, Walter, was about my own age, and we soon became close friends. I experienced a great desire to lead him into the church.

I wondered if I could be the means of converting him. The idea grew until it gave me no rest. It seemed I had come all the way from home for that very purpose; and accordingly, I often talked to Walter about the gospel; yet, somehow, though he listened attentively, and tolerantly, he seemed to maintain a detached, disinterested attitude which I found myself quite unable to penetrate.

We held regular meetings at the Hardy home during our frequent periods there between short excursions into the surrounding neighborhoods. Winter storms sometimes kept us under the roof of the Hardy home for days at a time; and during such intervals, rich with personal associations, we had ample time to

discuss the gospel, sing the songs of Zion, and gather around the fire-side.

Many a night, the big fireplace threw its warm glow out upon our circle, as we enjoyed roasted peanuts and yams while some of the boys entertained us with the violin. And we had gospel conversations—many of them. I still felt an unusual interest in Walter, and continued to try to interest him. When we went up to bed at night, where we slept in a little nook under the roof, I offered a prayer for my success.

But when spring came, Walter, though still a fine clean young man, seemed completely indifferent. And so we left.

Late the following fall, in a district on the opposite side of the state, where I was traveling with a different companion, I unexpectedly received a letter from the conference president, asking me to come to Petersburg. Naturally, I obeyed; and after a series of events which followed in quick succession, I found myself within a few days, with a new companion just from the West, on my way to the Hardy home.

We were well received. The next Sunday afternoon we held a large meeting at Brother Hardy's place, people coming from all around the neighborhood. The Spirit of the Lord seemed unusually abundant that day, and it was easy to talk. But as usual Walter stayed well in the background. After the meeting

I found him alone standing under a tree out in the yard casually whittling a stick, and lost no time going over to him. As my mission was nearing its end, and I probably would not get back that way again, I determined to make one last effort.

"Well, Walter, how are things going?" I asked, thinking I had some very thick ice to break.

"Right well," he drawled. Then glancing up at me with a queer smile, he added. "Say, when are you going to baptize me?"

"When?" And for a moment words seemed to leave me. "Are—are you ready?"

"Yes." Walter closed his pocket knife and put it in his pocket. Then, I noticed for the first time tears were rolling down his cheeks; and he began to explain, to my amazement and joy, how he had been seeking a testimony of the gospel since our talks with him the previous winter. Behind the quiet reserve, which had sometimes seemed indifference, he had studied and prayed until a mighty conviction, borne by a higher Power than that possessed by man, had grown up in his heart; and I knew he was converted.

Together, we went down to a little stream meandering through a grassy swale on the far side of the plantation, where we made a dam of clean sod; and that afternoon, despite the cold November wind, I led him down into the water and baptized him.

The Most Unforgettable Character I've Met*

HIRAM HAYDN

EVERYBODY called him Toughy.

One boy's parents had been away during the three months since the youngster entered Toughy's school, and when they came to see this place the boy introduced them proudly to members of the faculty. "This is Mr. Watson, this is Miss Graham, and this is our principal, Mr.—Toughy." His face was crimson; he couldn't remember the principal's name, for he hadn't heard it since the opening day of school.

To the three of us who were new to teaching, Toughy's influence over the pupils in this private school for boys was incomprehensible. We could not understand how he could control them by "talks." He never seemed to have a disciplinary problem, while we had so far taught nothing but discipline. And even with so limited a program, I, for one, had not achieved notable success. At the end of the first three months I picked up bodily one fresh little boy and carried him into Toughy's office.

"Take him," I said, "before I murder him." It was my intention to resign that evening. But a half hour later this boy came back to class so quiet, so polite, so cooperative, that I changed my mind. When I asked

Toughy what had happened he replied, his eyes twinkling, "We had a talk."

His authority was so quiet that we seldom had a chance to observe just how he got his results. But at last I asked him quite bluntly.

"The first rule," he said, "is not to allow a crisis to develop. It's much harder to control a situation satisfactorily if it has reached the stage that calls for punishment. Never put a boy in the position where he can challenge or defy your instructions, and where, if he says the wrong thing, you'll have to call his bluff. Never ask him if he's done something wrong when you feel sure he has, for you're tempting him to lie his way out of trouble."

That was clear and concrete, and it made sense. "But I still can't fathom," I said, "how you can always see trouble brewing."

"You have to know your boy," Toughy replied. "It's always there to see, long before it actually comes on. A tantrum doesn't come without any warning from a well-adjusted boy. And with a small school, we have a real chance to know our boys."

*Reprinted by permission from the June, 1946 *Reader's Digest*.

Toughy required us to make a report every six weeks on each of ten or 12 boys, giving an estimate of each one's character—his initiative, adaptability, trustworthiness and other qualities. If, after reading a character report, parents of boys who needed correction were too indifferent to see where the finger pointed, Toughy would let them know, tactfully but honestly, what imminent trouble was brewing, and what they could do to help to avoid it. The resulting teamwork among boys, teachers and parents was remarkable.

Every noon some committee of boys met at lunch with Toughy or a teacher to plan programs or activities. One called the Executive Committee, was really a cover name for Toughy's Trouble-Shooters. No other award in school meant so much as membership on that committee. Once on it, you were on the inside; you were working with Toughy to see to it that every boy was getting the encouragement and opportunity he needed to find himself. No member of the committee ever broke the trust invested in him: to keep secret the problems discussed there.

Of course Toughy was not "tough." On the contrary, he was the gentlest man I have ever known. But it was the sort of gentleness that comes from genuine strength. He made terrific demands on himself and on everyone else. For he expected everyone at the school to live up to his full capacity; he asked

that you find your best self and keep constant pace with it.

At first glance, there seemed nothing remarkable about him. Of less than average height, trim, intelligent-looking, his only unusual feature was a patch of white in his early-graying hair. But as you saw more of him, you became increasingly aware of the warmth and humor in his eyes, of the power of the well-shaped hands that were never restless or emphatic, and of the richness of his deep voice. By the time you had been working with him a year you wondered why such a man was content to stay on as principal of a struggling little school conducted in a frame house. For you were sure he could have his pick of any principal's job. And, too, you wondered where he had come from—in a deeper sense than the merely geographical. He talked little of himself, but I gradually pieced the story together.

When Henry Mortimer returned from France and was discharged from the Army in 1919 he headed for art school. From boyhood days his fingers had itched for a drawing pencil and paintbrush. Now, in his late 20's, he had at last the money and the chance to get the training he wanted.

For six months he studied in Chicago. It was clear to his teachers that this man had a brilliant artistic career before him. When he went back to Rochester to visit his parents during the spring holidays, he was bubbling with enthusiasm for his work.

On the way back he stopped in Cleveland to see his uncle, who had started a boys' school. It was an impulsive decision; its effect lasted a lifetime.

He found the new school sadly crippled. One of the teaching staff of four persons had left for another job. A second teacher had just gone to the hospital—out for the rest of the school year. His uncle, trying to do the work of three men, was obviously worn out.

Henry looked around him. There was something in the air in this little school that was arresting and exciting. It was apparent in the two remaining teachers; it was vividly alive in the boys (they didn't feel the way he had about school—they almost had to be forced to go home at the end of the day); and it shone from his uncle's eyes.

He realized suddenly that he was breathing the same creative air he had found at art school. Only here the tools were not pencil and brush, but mind and heart; the medium was not paint and canvas, but human lives.

"You're tired out," he said to his uncle. Let me take your classes this afternoon. They may not learn much geography, but I think we'll get along."

They got along. And that night at his uncle's apartment he said abruptly, "If you'll take me, I'm staying."

It was not so easy as that. For weeks there were times when he yearned to get to the easel, when he

felt he had made a bad mistake. But the weeks grew into months, the months into years. And when at a dinner party one night he met a girl with laughing blue Irish eyes, the decision became irrevocable.

He married Helen Gallagher, and by the time I arrived at the school their baby boy was six months old. They were living in a small house near the school, which had thrived sufficiently to warrant moving it out into a suburb where there were open fields and country air. His uncle had retired, and Henry Mortimer had charge of the Lower School (grades one through six). Henry Mortimer had become Toughy.

Slowly I began to understand the principles behind Toughy's success with boys. In the first place he loved boys, unashamedly and wholeheartedly. And since he loved them, he believed in them. I have seen him take on, with quiet confidence, boys of whom parents, friends, even child psychiatrists had despaired. "They haven't been handled right," he would say.

But he would hit the right combination. If Bill Graham was lazy and irresponsible, Toughy would heap responsibility on him. For instance, he would leave the next "town meeting" in Bill's hands and walk off as though there were no question about its working out satisfactorily. If Dan Billings was a buffoon whom everybody ridiculed, Toughy would call him in and ask him to serve as chairman of the Re-

ception Committee, whose function was to escort guests around the school.

Sometimes, of course, along would come a particularly hard customer who would tax even Toughy's efforts. One was ten-year-old Douglas Hall, whose father had died while Douglas was a baby and whose mother had granted him his every whim. Douglas was devoid of physical fear, and of social responsibility. Once while he was roughhousing, his arm went through a windowpane and was ripped open from elbow to wrist. Ignoring the blood spurting from the jagged wound, he walked over to me and calmly said "I guess something ought to be done about this."

Knowing that ordinary methods wouldn't work with Douglas, for a long time Toughy did nothing but cement a bond of friendship with the boy. He found out and shared Douglas's interests; he overlooked offenses that he would usually have dealt with severely.

We couldn't see that Toughy was making great headway, but we had to admit that Douglas liked and respected him as he did no one else. So matters went for several months. Then came a showdown. Douglas began to feel his oats too much, and bullied other boys openly. It looked as though Toughy were finally going to fail.

But one day I met Douglas coming down the hall crying. I stared. *Douglas crying!* It took me ten minutes to persuade him to tell me the cause, but he finally did. "I got

kicked out of class," he blubbered, "and sent up to Toughy. And he told me he—he was disappointed in me. He said no—good friend would let a friend down—the way I did."

The crisis had been passed triumphantly, after a long campaign. And I suddenly caught a glimpse of how heroic Toughy's patience was.

When I met Toughy an hour later and saw how tired and drawn he was, I suddenly realized how completely and exhaustingly he threw himself into this precarious business of reshaping young lives.

Toughy's love of and belief in boys were matched only by his love of and belief in the sheer excitement of the learning process. This was evident in all his classes. Under his guidance, fifth- and sixth-grade geography and history took on the romantic glamor that boys usually found only in interplanetary comic books and the kind of radio programs to which parents object.

Toughy taught Early American History, for example, by making each boy in the class the governor of one of the original colonies. For several weeks each student would, with Toughy's help, gather information about his colony. He would find the school library inadequate, and would spend Saturdays at the public library. He would *live* in 17th century Massachusetts or Virginia or Rhode Island.

Then would come the roundup. In a classroom electric with excitement, each boy had to answer in detail any pertinent questions about

his colony that the other boys and Toughy could think up—and they could think up some devilish ones. I remember how a ten-year-old governor of Connecticut stood on one occasion for 40 minutes, giving out answer after answer about crops, Indian attacks, government. Completely at ease across the reach of 250 years, he would always begin, "Well, this is the way we handled that—"

Part of Toughy's magic formula unfolded itself in those classes. Consciously or unconsciously, all of us who teach or have taught want the almost impossible combination of becoming at one with our students—at home with their idiom, at ease in their world—and yet of not sinking to their level of immaturity and thus relinquishing the guiding hand that steers their activities. All good teachers approach this precarious balance; Toughy is the only one I have ever seen who maintained it without a slip of any kind. In the history game, he was one of them in a completely easy and natural give-and-take, as excited and eager as any of the students. Yet he had only to say, "Are you sure about that, Dan?" and a thoughtful and attentive silence would come over the group.

Geography games were the order of the day at lunch, and so engrossing that competitors would frequently forget to ask for a second dessert. One year some youngsters gave up afternoon play periods for months to construct a large cement relief map of North America in the

school yard. Only an extraordinarily dull boy emerged from a year or two of Toughy's geography classes without a Quiz Kid's knowledge of boundaries, natural resources and topography.

If we tried to compliment Toughy on his teaching, he would merely reply, "Thanks. Say, have you noticed what a great job Dave is doing in teaching his General Science class?" or "Isn't that a first-rate idea of Gil's to have the kids decorate the library with illustrations from their favorite books?" Eventually, of course, Dave or Gil would tell the rest of us where the "great job" or the "first-rate idea" had originated—in a conference with Toughy.

Toughy's enthusiasm for the job was contagious; it spread through the faculty. We became restless when away from the school; we began to come back after supper, to plan and discuss. As a result, informal faculty meetings would be held night after night in which we discussed boys, methods and projects.

The men on that faculty are scattered now, but we haven't forgotten Toughy, any more than the old boys have. He did as much for us as for the boys. In teaching us how to know and draw the best out of boys, he also taught us how to know and draw the best out of ourselves.

Toughy had many tempting offers to head other schools at higher salaries. When I asked him why he had turned one such offer down, he looked embarrassed.

—More on page 494

Edward Hunter

JOHN HENRY EVANS

THE THIRD PRESIDING BISHOP OF THE CHURCH

EDWARD HUNTER, whose likeness appears on our front cover this month, is remembered in the church as one of the most rugged, original and stalwart characters. Notwithstanding he was an educated man as the schools went in those days, his schooling was never allowed to interfere with his native qualities as a man. He was born near Philadelphia in 1793 of Welsh-English ancestors. His great grandfather on his mother's side was Robert Owen, the great English social leader of the Eighteenth Century. Edward was intended as a surveyor originally, but spent less time in that occupation than in farming. In the neighborhood of the Quaker City the elder Hunter owned several large farms, which he carefully cultivated and which he passed on to his son Edward. These farms in turn were carefully cultivated by his son.

Edward Hunter's conversion to Mormonism was thoroughly characteristic of the man. It seems that the church people in this vicinity needed a place in which to worship. They had money with which to erect a meetinghouse but not the necessary land. Edward Hunter told them that he would give them the land on one condition; namely that they would allow any denomination to hold services there.

All went well until two Mormon Elders came along. They were allowed to hold services in this place but were heckled during their talks by members of other churches who sought to confuse them. When word of this came to Hunter he hurried to the meetinghouse and threatened to revoke the original grant, because it was being violated. Hunter took these two Mormon Elders to his home and heard from them personally the doctrines of their faith. He was not converted at this time. Later when the Prophet stopped at his home on his way from Washington, D. C. to Nauvoo, Hunter was baptised. Hereafter Edward Hunter's was a home where all the Elders in this part of Pennsylvania were royally treated.

After a short visit to Nauvoo in 1841, where he purchased a farm and several town lots he finally located in the City of the Saints in 1842. Meanwhile he had disposed of two of his large farms in Pennsylvania. With him besides wagons, animals, and furniture he took seven thousand dollars in cash, and five thousand dollars in goods of various kinds—twelve thousand dollars in all—which he placed at the disposal of the Prophet. This, however, was not his only or his greatest contribution in money to the Church. The

Prophet urged him not to be so free with his money either to him, Joseph, or to the Church. He held both a civic and a religious office in Nauvoo. He was a member of the City Council and Bishop of the Fifth Ward. When, in 1846, Winter Quarters was organized ecclesiastically he became Bishop of the 7th Ward.

He arrived in Salt Lake City in September, 1847, a captain of one hundred wagons in the first company following the pioneers.

In Utah many trusts fell into the competent hands of this man. He was made Bishop first of South Fort, and then of the Thirteenth Ward of Salt Lake City. It fell to his part

to set on its feet that vast project known as the Perpetual Emigration Fund, through whose instrumentality tens of thousands were to find their way to Western Zion. In 1851 on the death of Newel K. Whitney he was made presiding Bishop of the Church, an office which he retained till his death in 1883. This included the period when the United Order and closely related plans were maintained in several Utah communities.

Edward Hunter's grasp of both the spiritual and the material aspects of life together with his great love for the common man, served to make him one of the great Presiding Bishops of this Church.

HEALTHFUL LIVING—A PART OF RELIGIOUS EDUCATION (Continued from page 459)

should be clearly understood, however, that a lunch purchased in a public place supplements rather than substitutes for meals served in the home. In the school lunch program, an attempt is made to provide at least one third of the school child's daily nutrient requirement. The obligation for providing the remaining two thirds of the nutrient requirement rests with the home. Failure in accepting this responsibility is a failure in obligation toward one's children. Children are healthy, cheerful and mentally alert when well fed. They are sick, disgruntled and mentally dull when malnourished. Here again let it be emphasized that the nutritive quality of foods provided, as well as the quantity, determines the success of

your meal preparation in terms of family health.

This discussion further stresses the degree of obligation of parents toward their children. Carefully planned and properly prepared meals is only one manifestation of regard and interest in one's family. Usually the home that provides abundant and interesting meals produces active, intelligent and responsible citizens. Delinquents are products of homes where there is no or little value placed on the children. "The worth of souls is great in the sight of the Lord." Building a sound, beautiful body is part of the process in saving souls. As members of the Church of Jesus Christ, we cannot slight the obligation of healthful living and expect to gain perfection.

Previews — of some of the 1947 lesson manuals

Junior

Introducing new edition of Junior Department text and teacher's supplement — another important step forward in the development of teaching aids for Sunday School use.

MORE than a year ago, the Junior Department was selected for an experiment designed to point the way to development of a more effective students' text and teacher's supplement for use in Sunday School teaching.

The text material in the students' text has not been changed materially because the Junior Committee has felt that it was an excellent presentation of the life of Christ to boys and girls of early adolescent age. However, the book itself has been tremendously enriched by the inclusion of 48 pages of pictures in full color illustrating the important highlights in the life of the Master. There has never been a picture book like it in Sunday School history, and we believe the new text will be treasured not only for its value to the Sunday School teacher and student but also as a permanent addition to any home library.

To match the new student's text, the teacher's supplement has been completely rewritten to place new

and important emphasis on the use of the pictures in the text and also other tools of audio-visual education. The Sunday School general board has been talking about the use of audio-visual education for a number of years. This new supplement is a first and most important step to bring this dream into reality.

In preparing this supplement, the committee had the assistance of an outstanding local authority on the subject, whose particular skill lay with boys and girls of this age group. Now we offer it to you proudly and confidently, feeling sure that its suggestions will prove practical and be very helpful in making your Junior Department lessons more vital in the lives of your students.

The reaction of Sunday School teachers to these tools is awaited with great interest by the Sunday School Board.—*Wallace F. Bennett*

Advanced Junior

THE Advanced Junior Department student text and supplement have stood up so well in practical use that no change is contemplated in either for 1947. The members of the general board committee charged with the preparation of these books will, however, welcome any definite

suggestions from any teacher in the Sunday School, and if these suggestions are found desirable, they may be included in later editions.

—Wallace F. Bennett

Senior

"THE RESTORED CHURCH AT WORK" is the title of the manual to be used in the Senior Department in 1947. It is the same manual used in 1945, with some revisions.

Advanced Senior

THE basic text to be used in the Advanced Senior Class for 1947 is the Book of Mormon. The manual is designed to give intelligent direction in reading the book. It designates the required reading from the Book of Mormon, gives the purpose of each lesson, outlines the material the student will read from the Book of Mormon, gives the author's commentary on that material, and presents questions and problems. It serves as an effective guide to an intelligent reading of the book.

The course has several well defined objectives: (1) to establish the truth of Moroni's prophetic statement: "And when ye shall receive these things, I would exhort you that you would ask of God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost," (2) to encourage the reading of the Book of Mormon,

thereby giving students a first hand knowledge of the story and philosophy of the book; (3) to emphasize the message of the Book of Mormon to our day; (4) to provide a vicarious association with great Book of Mormon characters and thus provoke the likelihood that young men and women will pattern their lives after these characters; (5) to develop faith in Christ; and (6) to transmute the truths of the Book of Mormon into terms of daily living.

As a means of enriching the course frequent references have been made to great literature, both secular and religious. These references give meaning and power to the subject matter of the Book of Mormon.

The lessons have been divided into eight major groups as follows: (1) Springs of Book of Mormon Culture, (2) Structure and Purpose of the Book of Mormon, (3) From Jerusalem to Zarahemla, (4) The Reign of the Kings, (5) The Reign of the Judges, (6) The Fifth Gospel, (7) Righteousness and Degeneration, and (8) Mormon and Moroni.

The supplement is designed to give helps and suggestions on how these Book of Mormon lessons may be taught interestingly and powerfully. It presents the objective of each lesson, gives the teacher many bibliographical references to materials that will develop the objective and greatly enrich the course, presents in succinct form much enrichment material, offers suggestions on teaching procedures that may be

—More on page 484

Suggested Christmas Program —

for Sunday, December 22, 1946

CHRISTMAS is essentially a time of rejoicing. Children, especially, look forward to this holiday. Let us stress the true meaning of the day in our Sunday School program.

We again remind you to keep Santa Claus out of Sunday School, and all things that might tend to encourage the carnival spirit. What would be more conducive to worship and the commemoration of the birth of Jesus Christ than to have an appropriate program with a background of a tastefully decorated chapel. Use evergreens, holly and other appropriate Christmas decorations.

The committee has referred to the materials contained in the lesson manuals for assignments to the younger classes. The music suggested is readily available.

If the small children take part in the program, we suggest that they be seated in choir seats or other locations where they might perform without walking to and from the stand.

In suggesting the title theme "The gift without the giver is bare" (Lowell), we have in mind the selection of an adult who will be able to make an appropriate talk, about 10 to 15 minutes, so as to be interesting to the children as well as to

the adults. He might stress the meaning of the gifts Christ gave throughout His earthly ministry, not of monetary value; that kindness and appreciation are often of greater value than costly gifts; that giving of oneself in service is of great value; etc. The use of live illustrations is always of interest.

Time your program so that it will not take longer than the usual Sunday School hour and a half. It is better to be "short and sweet" than long and tiresome.

PROGRAM

Announcements, if any.

Opening Song—"Christmas Carol," *Deseret Sunday School Songs*, page 101.

Invocation.

Word of greeting from superintendent.

Sacramental song—"Jesus Once of Humble Birth," No. 47.

Sacramental gem.

Sacramental service.

NURSERY—

Song—"Merry Christmas to All," page 84 *Sunday Morning in the Nursery*.

Poem—First poem on page 120, *Sunday Morning in the Nursery*.

SUGGESTED CHRISTMAS PROGRAM

KINDERGARTEN—

Song — "The First Christmas Night," page 14, *Little Stories in Song*.

Poem—May select from the following:

Better than all the Christmas gifts
Any of us can know.

Is the gift of Jesus to the world
Many, many years ago.

"Little wishes on white wings,
Little gifts, such tiny things,
Just one little heart that sings,
Makes a Merry Christmas."

Song—"Silent Night," traditional Christmas carol.

PRIMARY—

Story—May choose from material listed in manual, *Living our Religion*, Unit 7; "Christmas as a Spiritual Festival," page 105, and from the appendix in that manual, page 141.

Song—"It Came Upon the Midnight Clear," traditional carol.

FIRST INTERMEDIATE—

Short talk—Use the theme "How to Celebrate Christmas" from the manual, *History of the Church*, page 119.

Song—"O Little Town of Bethlehem," traditional carol.

SECOND INTERMEDIATE—

Short talk—Use paragraph 2, page 106 for the theme, from the manual, *Leaders of the Scriptures*.

Song—"Joy to the World," verses 1 and 2, traditional carol.

Special Music—Invited, appropriate music or congregational singing of selected carols. (Words of songs provided on mimeographed sheets.)

Talk by an adult—Theme, "The Gift Without the Giver is Bare."—(Lowell)

Closing song—"Far, Far Away on Judea's Plains," *Deseret Sunday School Songs*, No. 81.

Benediction.

SUPPLEMENTARY STORIES AND POEMS

Stories

* "Tiny Tim," Cassette.

"The Pine Tree," by Carolyn S. Bailey.

"How The Fir Tree Became The Christmas Tree," by Henry Van Dyke.

"The Ten Cent Christmas," A *Story To Tell*, page 476.

"Christmas in Pioneer Times," A *Story To Tell*, page 489.

"The Star and the Magi," by Ezra J. Poulsen—*Instructor*, December 1936, page 538.

Poems

"Christmas Gifts," by Claire Stewart Boyer—*Instructor*, December 1941, page 636.

"Christmas Morning," by Jeanette McKay Morrell — *Instructor*, December 1938, page 591.

—More on page 484



LIVING A SUNDAY SCHOOL LESSON

THIS year the First Intermediate Department is studying *History of the Church for Children*. Lessons were recently vivified for children of this department in Idaho Falls stake by a project developed under the supervision of the stake board supervisor, Agness West.

Each child was assigned to make at home a miniature pioneer wagon or handcart. These articles were brought to Sunday School, and there each teacher assigned her pupils to companies organized like those of the Mormon pioneers. On the following Friday, First Intermediate children of the stake, dressed in pioneer and Indian clothes, assembled and began the "trek across the plains." This jour-

ney finished with an "encampment" in Tautphaus Park (Idaho Falls).

The "encampment" began with pioneer songs such as "Come, Come Ye Saints," "The Spirit of God Like A Fire Is Burning," and "Praise to the Man." Then each class contributed a number on the program: a pioneer dance, game, or story.

While children fried a piece of bacon or pork on the fire, teachers prepared corn bread, spread with molasses. As children munched, teachers described pioneer foods. More songs were sung. Then followed a picnic with lunches the children had brought. The outing concluded with a modern touch: ice cream cones provided by the stake board.

THE DESERET SUNDAY SCHOOL UNION

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WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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1947 MANUALS

MANUALS and supplements for 1947 Sunday School courses of study will soon be available at offices of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Order forms will soon be sent to all branch, ward, and stake superintendents and mission supervisors.

Names and prices of texts for the Junior Sunday Schools are: Nursery (*Religious Nurture*), 75c; Nursery (*Sunday Morning in the Nursery*), 75c; Nursery (story books—Spring, Summer, Fall, Winter), 15c each; Kindergarten (*Joyful Living*), 75c; Primary (*Learning, Loving, Living*), 75c.

Teacher supplements, with prices, are: First Intermediate (*What It Means to Be a Latter-day Saint*), 20c; Second Intermediate (*Old Testament Stories*), 20c; Juniors (*The Life of Christ*), 20c; Advanced Juniors (*The Church of Jesus Christ*),

20c; Seniors (*The Restored Church at Work*), 20c; Advanced Seniors (*Life in Ancient America*), 20c; The Gospel Message (*Good Tidings to All People*), 20c; Genealogical Training (*The Latter-day Saint Family*), 20c; Gospel Doctrine (*The New Testament, The Acts and Epistles*), 20c.

Prices of student manuals are: First Intermediate, 25c; Second Intermediate (profusely illustrated with colored pictures), 50c; Junior (containing 48 colored pictures), 50c; Advanced Junior, 25c; Senior, 25c; Advanced Senior, 25c; The Gospel Message, 25c; Genealogical Training, 25c; Gospel Doctrine, 40c; Teacher Training (*The Master's Art*), \$1.25; Teacher Training (*Teaching as the Direction of Activities—cloth*), 75c; Teacher Training (*Teaching as the Direction of Activities—paper*), 60c.

THE CURRENT GOSPEL DOCTRINE COURSE

Responding to a request from the First Presidency of the Church the New Testament studies for the second half of this year were suspended to give opportunity for the adult membership of the Church to study the Church Welfare Plan. An adequate exposition of this subject was prepared by Elder A. E. Bowen of the Council of the Twelve. This publication contains considerable important information not other-

wise readily available to the Church membership.

More than 40,000 copies of this course of study manual have been distributed to the Sunday Schools. Those schools that have not sent in their orders should do so at once. Their class members will then have opportunity to read the manual and to discuss new problems before the conclusion of the course.

THE COURSE OF STUDY MANUALS

We have recently learned that there are a few wards that are not provided with the course of study manuals for all class members. It is, of course, proper for teachers to give classes the benefit of their knowledge of the subject of study. Class members, however, are expected to do some studying themselves. This is one of the chief reasons why the courses of study are prepared under direction of the general board and the Church Publication Committee.

Most of the wards and branches

send in their orders for the student's manuals and teacher's supplements for the coming year in November or earlier.

Because of wartime restrictions on materials and labor shortages the Sunday School business office has in some instances been unable to deliver all publications on regular schedule. From this unfortunate situation we have not yet fully emerged. Every effort, however, is being made to get back to normal production and service.

GENUINE TEACHING

One of the most popular Sunday School teachers in northern Utah is Carrie Peterson of Perry Ward (South Box Elder Stake). Sister Peterson teaches the Junior department, which this year is studying *History of the Restored Church*. She reads her lessons weeks ahead. Then, during her activities of the week, she chats with local towns-

people about nearby Church history spots. Such stories are filed, and when lesson time arrives Sister Peterson has a wealth of local illustrations of lessons contained in the manual.

Marie Fox Felt of the general board recently visited Sister Peterson's class, and observed teaching methods which proceeded something

SUPERINTENDENTS

like this: "Today, our lesson treats the establishment of America's first department store, the Z.C.M.I., started by President Brigham Young. You boys and girls are familiar with that old store building down the street here in Perry. It, too, was a

pioneer Z.C.M.I. Brother _____ tells me how they bartered there. . . ." Boys and girls had been given assignments to interview persons familiar with other local stories on Church history. The class was a hive of interest and learning.

SUNDAY SCHOOL OUTING

Nearly five hundred (478 by actual count) persons attended the recent South Davis (Utah) Stake outing at Lagoon resort sponsored by the Stake Board.

Approximately 250 persons participated on the program. A highlight was a "Quiz Kids" contest for Sunday School superintendents using questions on Sunday School *Handbook* information. Superintendents were advised of the contest beforehand, and it took thirty-eight questions to eliminate the winner, George Ellis of South Bountiful Ward. Each ward was asked to present a song on the program, and an assortment of home-composed songs

about Stake Board members, Sunday School work in general, and catchy ditties with neither rhyme nor reason resulted. South Bountiful, whose songsters were garbed to harmonize with their farm theme, won this event. Bountiful Fourth Ward won the attendance contest. Deseret Sunday School Song Books were prizes for all events.

The stake superintendency, Dell R. Holbrook, Stanley W. Layton, and Julian Robinson, were in charge.

Incidentally, South Davis Stake has one of the best Union Meeting attendance records in the Church.

PROGRESS IN PORTNEUF

Portneuf (Idaho) Stake has a Stake Board which sets its goals high and then proceeds to achieve them. One method used for encouraging local Sunday Schools is a "Superintendency's Letter," mimeographed and mailed periodically to wards. A recent "Letter" showed, with statistical charts, how wards were progressing in the "400,000 by 1947"

membership drive. Another campaign underway is that of installing an active library in every ward. Concrete suggestions for building them are also carried in the "Letter."

Portneuf's Stake Superintendency includes Orrin A. Wardle, Elmo Gray, and Don Bosworth. Phyllis Christensen is secretary.

Secretaries

ACCOUNTING FOR ALL

THE Sunday School enlistment slogan this year is "400,000 members by 1947."

Secretaries can render valuable service in realizing this goal. For the first time since the outbreak of World War II in 1939, it will be possible this year to receive annual reports from every stake and mission of the Church. Annual report forms will be sent to all stakes and missions in November. If your copy does not arrive, please check with your stake secretary or your mission Sunday School supervisor.

After you have received the annual report form, kindly study over its instructions and be prepared to fill it out accurately during the first week of 1947. All ward and branch

annual reports should be filed with the stake secretary or mission supervisor before January 10. Mission and stake reports, computed from these records, should be submitted to the general secretary before January 20.

We particularly appeal to Sunday School secretaries in countries foreign to the United States. We have not heard from some of you because of wartime restrictions. Now, with the barriers down, we should like to look at your Sabbath Schools through the eyes of these reports. Let us account for every Sunday School member in the Church during 1946. And let us do so accurately, as outlined in your Sunday School *Handbook*. Thank you.

PREVIEWS

(Continued from page 477)

used, and helps the teacher in making his assignments.

Teachers must bear in mind that the author desires students to receive a first hand knowledge of the Book of Mormon, believing, as he

does, that he who reads the book with an eye single to the glory of God will gain a testimony of its divinity. And this individual testimony is the primary objective of the course.—Leland H. Monson

SUGGESTED CHRISTMAS PROGRAM

(Continued from page 479)

Christmas poems in *Children's Friend*, December 1944.

"Christmas Giving," by Ruth Harwood — *Instructor*, December 1945.

"Gifts," by Mary E. Jolley—*Instructor*, December 1939, page 454.

General Board Committee

Richard E. Folland, Chairman

Inez Witbeck

Marian Cornwall

Librarians

PICTURES AND MAPS

SUNDAY SCHOOL librarians will welcome the news that the National Geographic Society offers some excellent maps and pictures, many of them colored.

The Society has available a long list of large maps of continents and countries, but particularly interesting to Latter-day Saint Sunday School teachers are the following: Map of the United States (for Church history use), 41x26½; and Bible Lands and Cradle of Western Civilization, 35x25 inches, showing "ancient sites of everlasting interest, travel routes of Biblical characters." To persons in the United States and possessions, these maps are available in paper for 50c each, in linen for \$1, with index for each 25c extra. Price in each case is 25c additional for foreign delivery. (Postal regulations usually prohibit mailing of linen maps beyond Western Hemisphere.)

Available (for educational use only) are some back numbers of the National Geographic Magazine. Copies may be obtained at a price of ten for \$1. The Sunday School office has selected from the available list the following ten numbers as particularly useful for our purposes (asterisk indicates illustrations in color):

April, 1934—Romania*—U. S. Great Lakes—Palestine.

November, 1945—Mayan Sculpture*—Ulster, Ireland—Suez Canal—Maltese Island, Mediterranean.

May, 1936—Scientific Results of Stratosphere Flight of 1935—Utah*—Normandy—Butterflies.

November, 1937—America's First Settlers, the Indians*—Pearl Fishing in the Red Sea—Mecca, Saudi Arabia—Belgian Congo, Africa.

December, 1938—Bible Lands and Map*—Scilly Isles—Canaries and Cage Birds*—Spiders.

March, 1940—Map of Classical Lands of Mediterranean—Greece*—Italy*—Turkey—Caviar Fishermen of Romania.

April, 1940—Egypt's Nile*—Caracas, Venezuela*—Washington, D. C. by Night—Hong Kong—Sheep Dogs, North Wages.

May, 1942—Map of North America—Ships—Yukon Territory, Canada*—Tidewater Virginia*—Maps for Victory.

February, 1944—Paricutin Volcano, Mexico*—Mosquitoes*—Hispaniola, Haiti, Dominican Republic*—Great Stone Faces of Easter Island—Archeology of Bible Lands.

December, 1944—Map of Soviet Russia—Alaska—Siberia Air Routes—Michigan*—Jordan River (Bible Lands)—Red Cross Girl Overseas.

In ordering these magazines, merely indicate month and year in each case. These back numbers are available only to Sunday School libraries, not individuals, and in ordering you should indicate that they are for your Sunday School library.

—More on page 487

Music

CONGREGATIONAL SINGING AS A MODE OF WORSHIP

CONGREGATIONAL singing is a mode of worship. The importance of this mode of worship looms very large to the ordinary member of the congregation. To strangers and visitors, the act of singing together with the faithful may be the most effective part of the service. The emotions are aroused, hearts are touched, and courage renewed by the singing of Church hymns.

Singing is the only opportunity allowed the congregation of actively participating in the worshiping service. Therefore we musicians must do all we can to make this an inspiring and enjoyable part of the service. How can this be done? Let us consider only three items. The reader perhaps will be able to add others.

First, let us differentiate clearly between a recreational type of song leading, and the devotional way of song leading. The former is suitable when a group sings for amusement. Here the eyes of the director will sparkle, he will exercise his personality, and attract the utmost attention of the singers to himself. The director will do some considerable talking to cajole and entertain his singers. But all of this technique is out of place when a group of people have met to worship on the Sabbath. The best directors will say nothing, and will not ask for the attention of the singers, because their attention should be directed to the hymn itself through which they are wor-

shipping. When the congregation addresses itself to Deity by singing "O My Father," or "Redeemer of Israel, Our Only Delight," or "Sweet is the Work, My God, My King," then the director will do well to conduct in such a modest way that his actions will not interrupt the prayerful devotions of the worshiping singers. The best of congregational singing by the righteous is a prayer unto the Lord. It seems clear that recreational directing is out of place in a worshiping assembly.

Let us consider a second thought. We do not believe in dictators, not even musical ones. A good chorister will lead gently, like a shepherd. He will never use the force of his baton arbitrarily. Once the people have begun to sing, he will never ask them to change the tempo and sing faster. This simply is not done by the best directors. He will merely need to keep his beat just a little, a very little, ahead of the singers, lest the hymn slow down too much.

Dr. Hamilton C. MacDougall of Wellesley College, a national authority, writes: "It is not uncommon for an organist, or a chorister, to nag and drive the congregation. Is not that a most mischievous notion, destructive of good hymn singing? For this reason I find myself often unable to sing the hymn-tunes in church. When I was young, I had the idea that singing the hymns was a musical performance. But now

when I believe I have more sense, I am strongly of the opinion that hymn singing is primarily a mode and part of worship."

Our best professional directors, when they lead a congregation in hymns, merely lead gently along, according to the teachings of the Good Shepherd, whose example we are trying to follow. We shall have a little more to say about this in a month from now.

Third, we still need to give some care to the selection of songs. Our *Deseret Sunday School Songs* contain many songs intended primarily for children. Such songs are less useful in adult Sunday Schools and services. As an example, it would seem clear that adults will draw more spiritual strength from "O Thou Kind and Gracious Father," than from the children's song, "The Opening Buds of Springtime."

Leaders sometimes choose songs for a rousing response, avoiding those of spiritual power. Many people will agree that that which touches the heart is of more influence than that which produces a loud sound. Let us not neglect hymns of spiritual significance, such as "Lord, Accept Our True Devotion," "Praise God from Whom All Blessings Flow," "Let the Holy Spirit's Promptings be Your Guide," "Prayer is the Soul's Sincere Desire." Let us sing these songs often.

We hope that the application of the three principles here outlined will increase the enjoyment and spiritual quality and strength of congregational singing.

—Alexander Schreiner

Note: Sacramental music and gem for December is found in the September issue.

RECOLLECTIONS OF MY FATHER

(Continued from page 466)

call, between "half" brothers and sisters. This was due largely to the respect we had for our father and the wish not to hurt or offend him. And also we had a respect and affection for one another which was also due to inheritance and training. And as for our mothers, I think own sisters could not have agreed

more amicably than they did. If there were ever jealousy or ill feeling it was never shown. I never heard one wife say a disagreeable thing to or about one of the others. They were always helpful to one another and friendly. That was one of the many reasons for our happy home life.

LIBRARIANS

(Continued from page 485)

All orders should be placed with the National Geographic Society,

Sixteen and M Streets, N. W., Washington 6, D. C.—W.J.A.

Ward Faculty — Teacher Improvement

GOSPEL TEACHING IN SPIRIT AND CONTENT

Theme for December:

Elements of Teaching Success.

EVERY teacher and every parent learns by experience some of the elements that make for success in teaching. Each one might, with a little thinking, give a rule or two that would be helpful in guiding others to do better work as a leader in the classroom or the home. The opportunity is offered in this Faculty Meeting to lift some of these essentials into the clear.

Chapter four of *The Master's Art*, together with the study questions and suggested activities in Section IV of the text, will serve helpfully to stimulate discussion and practical participation by members of the group.

Remember: A careful assignment will bring more fruitful discussion. Every successful farmer knows that the soil must be well prepared to make it leap to meet the seed. Leaders of the Faculty Meeting should be not only well prepared by reading and thinking themselves into the work, but they should also get others into the game by assigning discussion leaders — one, two or three—with definite parts to play. *These parts—limited strictly to one or two or not more than three minutes each—are aimed not to close, but to open the discussion.*

Outcomes of the session should be: First, to impress the helpful rules and practical suggestions offered in the chapter under consideration; second, to draw forth from the class other proved rules that make for success in teaching; third, to leave the feeling that true teaching is the finest of the arts, and with this to inspire the desire of teachers to win the joy that comes from artistry in teaching.

One of the practical results that will enhance interest in gospel teaching will come from enrichment of the teacher's own personal notebook. It should be the pride of each one to keep record of the helpful suggestions from others on betterment of teaching. With these also should be written the thoughts and experiences that naturally come to each one who tries to improve in teaching. Appreciate those things the Lord gives and He will add richly to them.

To be more concrete: First, in studying children, jot down some of their significant sayings, their reactions to your methods; second, in reading, preserve choice lines that impress you as being worthwhile for the uplift of teaching; third, record your own helpful thoughts on teaching and the instances where success came. In a word, build gradually your own chapter or booklet on elements of success in teaching.

—Howard R. Driggs

Teacher Training

Lesson 9, for December 1, 1946
The Recitation-Discussion Method

IN the reproduction of the material found in a Sunday School lesson by the student or by the teacher what is desirable in the class?

The contents of any lesson is to bring to the mind of the student an expansion of his thinking for self-improvement. The student should express his opinions. Other pupils may disagree or vary in their thoughts, some will express themselves while others are just silent thinkers.

Pupil participation results in failure or success due to the initiative and tact of the teacher. Interest is present, interpretations are given, and enthusiasm for the next class a week hence is shown when the discussion, well directed, is ended.

Thorough preparation on the part of the teacher and the students will lead into a desirable recitation which will result in a worthwhile discussion. An effective recitation-discussion will depend upon the control the teacher has over the class. Much depends upon the teacher when students participate.

The seven factors upon which an effective recitation-discussion is dependent, mentioned in Wahlquist's text pages 50 and 51 are worthy of serious study by the teacher trainees.

The Lecture Method

The lecture is one of the most difficult of the teaching methods to

master. In judging the effectiveness of a lecture, most speech teachers watch for three fundamentals: organization, content, and delivery. An untrained teacher can develop some measure of success by working with these three fundamental principles of effective speaking and by using much narrative and descriptive material.

By using narrative and descriptive material, he can usually make his lecture appeal to most of the five senses, taste, hearing, touch, sight, and smell. In this manner he can take ideas out of the abstract and put them into the concrete, where they are more interesting.

The November, 1943, issue of *The Instructor* has on page 590 an article on lesson planning. An application of the principles discussed therein will produce an effective organization for a lecture.

Subject matter is significant because no one will listen to painted nothings. Unless a lecture has something genuinely worthwhile to recommend it, a speaker cannot expect to entertain and instruct his class. Our great speakers have had something to say.

Having something to say must be complemented by attractive presentation. Sincerity will deliver its message when everything else fails. Prayer can do much to create such a spirit. Proper voice control, good gestures, effective enunciation and pronunciation all contribute to attractive delivery.

Lesson 10 for December 8, 1946

The Story Telling Method

Short stories differ much in their emphasis. Some stories emphasize character, others plot, and still others setting. In retelling a short story, the teacher must make certain that he does not shift the emphasis.

Living characters are projected onto the pages of literature by means of action and dialogue. In his story "The Prelude," Edgar V. Smith presents the poor white trash of the South as follows:

Then it occurred to Marthy that their offspring ought to be christened.

"Shug," she suggested casually, "seems to me we ort to be namin' that air young 'un."

Shug, lolling in the shade of a water oak, shifted his quid, and spat disinterestedly. "I ain't objectin' none," he replied.

"How 'bout callin' her 'S'liny Jo'?" Marthy asked.

"Fittin' enough name fer her, I reckon," Shug yawned.

This conversation is revealing. It must be carefully communicated to the class if the story is to be successfully retold. The teacher must learn the dialogue and the mannerisms that accompany it.

Plot is the underlying plan of a narrative. Its details are arranged in a manner to retain the interest until the end of the story is reached. In retelling the short story the teacher must be careful not to dis-

close information that will kill interest.

The setting of a story may be physical or social. By physical setting or environment we mean the locality in which the story takes place. It may be on Wilson Avenue in Chicago, or on a sandy land homestead in the South. Social environment is the class in which the characters move, the laboring class or the professional class. Social and physical environment must be preserved by the story teller.

—A. Parley Bates

Telling Stories to Small Children
(For trainees in the Junior Sunday School)

See *Sunday Morning in the Nursery* page 137. (1946 manual for Sunday School Nursery class.)

See *Religious Nurture in Nursery, Class and Home* by Mary Edna Lloyd, page 204. Carefully chosen stories and pictures enrich the everyday life experiences of children.

Characteristics and interests of small children should determine the choice of stories and the methods of telling them. Gessel and Ilg in their book, *Infant and Child, in the Culture of Today*, have listed characteristics of children. Some have been adapted as guides for Sunday School teachers.

Suggestive guides for choosing and telling stories to children about two-and-a-half-years old.

They enjoy looking at books alone. (Pictures in the books should be of familiar things and simple in composition.) It is important that the

children be near and be allowed to touch the pictures. They like to pretend to pick up objects from pictures, to pat the kitty or pick the flowers.

They want repetition of the same story day after day and are slow to accept a new story. There should be some familiar elements to introduce the new story to them.

They will attend to short, simple stories of familiar subjects as, about members of their family, the family car, their farm animals, the daily activities of the home.

They enjoy having adults improvise stories about what they do throughout the day or what other members of his family do. The bath, bouncing the ball, going for a ride in the car, helping mother, daddy coming home, etc.

They can be held longer if they take some part in telling the story as naming the animals or by saying the words or phrases they remember.

Especially are they interested in hearing about themselves when they were babies.

They like stories about animals and things that go—the train, boats, steam shovels, airplanes. About their kitty, rabbits, or dogs, etc.

They enjoy rhythm and repetition in rhymes and stories.

At three the span of interest in listening to stories is a little longer, but the groups should be small and the children near the teacher.

The three-year-olds like to look at books and talk about the pictures. They like imaginative stories based on real people and real animals.

They talk all during the story. They insist on stories being re-read or re-told without changes.

They like nature stories, stories of familiar experiences with repetition and detail.

The four-year-olds have much control in listening to stories in larger groups over longer periods. They are interested in stories telling about the growth of things and telling the use of things. They enjoy information books about everything in the environment. They have an interest in poetry and delight in the humorous stories.

When children are five, they have more control and ability to sit for longer periods. They can listen to stories in larger groups, but being near the story teller and near the pictures are important in holding interest. Appropriate pictures and concrete illustrations are necessary with the six-and-seven-year-olds. They are interested in the here and now, in the wonders of nature, in the different people and their activities.

Basic concepts of religion are outgrowths of:

1. Knowledge and appreciation for an ever-deepening interest in nature and the wonders of the world about them.

2. An understanding of people and an appreciation of their differences and contributions.

3. An opportunity to enjoy and share stories with spiritual adults who have a love and appreciation of the best there is in stories for children.

We would like to recommend that each ward make an effort to put the following books in a library to be used by teachers of small children and we urge teachers in training to become acquainted with them. *Stories for the two-and-a-half-year-olds:*

"Cinder"—A charming story of a kitten.

"Funny Noise."

"Ask Mr. Bear"—A story of a little boy who tries to find his mother a birthday present.

"Saturday Walk"—A walk with father and the interesting things they saw.

"Little Baby Ann."

"The Little Family."

Stories for the three-year-olds:

"Bobbie & Donnie Were Twins."

"Snip, Snap & Snurr & the Little Red Shoes"—The story of the efforts of three little boys to make their mother happy.

"Snip, Snap & Snurr & the Yellow Sled"—In this story the three little boys plan and work to make a friend.

Stories for the four-and-five-year-olds:

They will enjoy all those listed for two-and-a-half-year-olds, and three-year-olds.

As there is an awakening interest in religious books at four and five, the following should be available:

Tell Me About God, Mary Alice Jones, Chicago, Illinois; Rand McNally & Co., 1943. There are unique and beautiful book are answered the

most profound important questions that children can ask. "Who is God?" "Why Can't I see God?" "How Does God care for Me?" "Does God Love Everybody?" With these first wondering questions the little child is approaching the great fundamental truths of religion. His whole spiritual development may depend on how wisely he is answered. Lovely pictures for children.

Tell Me About Jesus, Mary Alice Jones, Chicago, Illinois; Rand McNally & Co., 1943; There are unique and beautiful expressions and pictures in this book about Jesus for little children. In it the small child's natural questions about Jesus are answered simply and wisely through everyday situations entirely within his understanding and interest.

Small Rain, Jessie Orton Jones, and Elizabeth Orton Jones, New York: Viking Press, Inc., 1944. This book is designed to give the small child a sense of security in his spiritual heritage—a security too often lacking in this modern world. In it, some of the most beautiful words in our language have been translated into picture terms a small child can understand. Here are green pastures young feet have known, and the wings of morning are bright upon a familiar seashore. These are the children of the house next door, the members of "the gang" with their marbles and toys and pets, instantly recognizable to the young reader. Selections and illustrations alike have been made with a deep perception of the inner world of childhood and its needs.

The Christ Child, Maud and Miska Petersham, New York: Doubleday Doran & Co. 1931, \$2.00. From the Gospels according to Matthew and Luke with drawings by Maud and Miska Petersham. It is a reverent picture book for the greatest and best loved story in the world. It is an attempt to reproduce for the children today the surroundings in which the little Christ Child grew and waxed strong. Pictures are for the children and the exact wording of the content to be used by teachers in answer to the children's questions and to give in the words of the Bible, children's expressions. The pictures most particularly of interest to nursery age children are those of Mary and Joseph, the Birth of Christ, the Shepherds and the Wise Men.

Books to help children face life:

Martin and Judy, by Verna Hills Vol. 1.

Martin and Judy, by Verna Hills and Sophia L. Fahs Vol II.

Martin and Judy, by Verna Hills Vol. III.

Charming stories for children based on the actual everyday experiences of every child, told by two experts in the field of child psychology.

We see them wondering about the forces of wind and rain, about shadows and dreams, about sunsets and the dark, about baby chicks and calves and the prospects of a baby brother or sister in the home. They even face sickness, a doctor's call, a hospital experience and the presence

of death. Martin and Judy are awakened to a sense of a mystery which lies hidden in all living forms and in their own achievements they taste the wondrous possibilities within themselves for growing and learning.

—Addie L. Swapp

Lesson 11 for December 15, 1946

The Problem—Project in Religious Teaching

Objective:

To secure active participation on the part of the students in the selection of the task, making the plans of attack and work for a solution of the problem.

Texts:

Teaching as the Direction of Activities, Wahlquist, chapter VI.

The Master's Art, Driggs, chapter XVI. This chapter on "Natural Activity Outcomes" presents splendid basic material and practical examples of pupil participation.

In the class discussion and planning the materials of the two references mentioned above can very well be correlated and demonstrated as a problem project method of preparation and presentation.

The teacher in the problem project method should be in the background during the presentation but stimulate and guide the pupils into activity by previous individual contact.

Please refer to page 442 of *The Instructor* for September 1945 for additional information.

Directed Observation No. 2

Arrangements should be made at once with teachers in the Sunday Schools, Mutual, Primary or Seminary to have teacher trainees visit their classes on January 5, 1947.

Review briefly what took place when you made observations on November 24, 1946.

CHRISTMAS PROGRAM DECEMBER 22, 1946

Lesson 12 for December 29, 1946
Directed Observation No. 2

Objective:

To observe in a classroom setting the factors that lead to the success or failure of the teacher.

Keep in mind the methods used in preparation of the lesson and the methods of presentation.

References:

Teaching as the Direction of Activities, pages 48 and 93.

The Master's Art, chapter XI, "Living Lessons." Read this for its practical values before making your observations.

The Master's Art, chapter XII, "Good Teaching Marksmanship."

Students should be well prepared to observe a teacher in action by the criteria learned in the lessons studied previously.

Make special note of the excellent teaching techniques used by the teacher. Personal habits of dress and voice should be noted.

Assignment for January 12, 1947.

Why not study the manual in class? A good suggestion may be to demonstrate with a lesson that had not previously been studied. Announce to the class members that that will be the procedure for one-half of the period on January 12th, followed by a discussion of the value of such a plan in a regular class.

THE MOST UNFORGETTABLE CHARACTER I'VE MET

(Continued from page 473)

"Why, I can't leave here," he said, as close to angrily as I can remember. "This is where I belong."

So he did. He meant, first of all, that he felt he had a personal obligation to his uncle. This would always be his school, in a way that no other could be. But what he said was true in a more general sense, too. Anybody belongs where he has found that he can utilize his powers to the fullest, where he can make every day exciting and enriching for himself and the people he works with.

If I've written of him as though his career were over, it's because for me every thought of him is so clearly tied up with the days of the school in the little frame house. Actually, the school has expanded and is still going, and Toughy is still the principal of its elementary grades. He was offered the principalship of the whole school, but turned it down. "I work best with younger boys," he said.

The frame house is gone; the younger boys are now housed in

—More on page 499

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

Nursery

FOR 1946-47 it is recommended that each Nursery teacher provide herself with a copy of the new Nursery manual entitled *Sunday Morning in the Nursery*, together with the one entitled *Religious Nurture in Nursery Class and Home*, by Mary Edna Lloyd and the accompanying four small books known as *My Book for Winter*, *My Book for Spring*, *My Book for Summer*, and *My Book for Fall*. These will serve as the teacher's guides for the organization and conduct of Nursery classes throughout the Church. These books are available at the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

Primary

The lessons for 1946 are outlined with suggestions for teachers in the new course of study, *Living Our Religion*, which is now available at the Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.

Kindergarten

(Lessons for December, 1946)

Lesson 48, for December 1, 1946
The Angels Told the Shepherds
About Baby Jesus

Lesson 49, for December 8, 1946
Jesus Was A Humble Lad

Lesson 50, for December 15, 1946
Zacharias Prayed

Christmas Program, for December
22, 1946

Lesson 51, for December 29, 1946
Jesus' Birthday Celebration

As soon as Thanksgiving is over, the thoughts of the children are immediately turned to Christmas. Store windows are decorated for Christmas, attracting the child's attention to what he wants for himself. Radio programs and advertisements set the child to longing for certain things for himself. Kindly neighbors and relatives always ask the small child, "What do you want for Christmas?" All these things center the thoughts of the child on himself and his own wants rather than on what joy he can receive from giving and sharing with others.

December is a month which we spend with Jesus in our Sunday School. We learn about His birth and childhood, His humility and prayerfulness. His unselfishness and love. As Sunday School teachers it is our duty to teach the children a true appreciation of Christmas as the birthday of Jesus and we must help their love for Him to grow through the proper use of stories, pictures and happy activities relat-

ing to His birthday. Thus we will develop a realization that Christmas is a time to show our love for our Heavenly Father, our earthly father and mother, and our neighbors through unselfishness, humility and prayer.

To teach these lessons for December the teacher must have within herself a full appreciation of the miracle of the birth of Jesus. She must know Him as a man, how He not only influenced the lives of the people around Him, but His example and teachings have influenced the lives of every generation and is a major factor in our own lives and the lives of the children we are teaching. Only by following and living His teachings can any of us achieve true happiness and peace. It would be well for teachers to fill their minds with enrichment material before giving these lessons. To read from the Bible, the beautiful account of the Savior's birth. Math. 1: 18-25; Luke 1: 26-38; Luke 2: 1-7; Isaiah 7: 14; Isaiah 9: 6-7. "A People's Life of Christ," by J. Paterson-Smyth gives a beautiful account of the simple and ordinary way in which this great event happened.

Lesson 48, for December 1

The objective of lesson 48 is to nurture the real ideal for which our Christmas holiday is perpetuated. To remember the birthday of Jesus Christ. To transform our attitude regarding Christmas from the materialistic to the spiritual level in conformity with the life of Christ.

In developing this lesson use pictures of flowers, foods, trees and all the wonderful things that Heavenly Father has given us. He also gave us our health and strength which we should use in making others happy.

Heavenly Father, many, many years ago promised another wonderful gift to the people. It was the gift of a king who could teach all people to be happy. Do you know who that king was? (Show picture of Jesus.)

The lesson story is taken from the September, 1942 *Instructor*.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one another, Let us now go even unto Bethlehem, and see this thing which

is come to pass, which the Lord hath made known unto us."

Then one of them said, "The heavenly Father will care for our sheep, so that no wolves will take them tonight."

It was a long walk to Bethlehem but they were glad to have some way to show the Heavenly Father how much they loved Him. "If we could only take the lovely baby some gift," said one, as they walked along. "But we have no money," said another. "Will not our visit to the Child and our love for Him be presents? And perhaps we can find something to do for the mother. I think our Heavenly Father will be just as pleased as if we had some other presents." "So He will," said the others. And they walked faster than ever. All the houses they passed were dark, for the people were asleep.

They went to the inn. They made their way to the cave where the animals were kept. They found Mary and Joseph, and they found dear Baby Jesus wrapped in swaddling clothes and lying in a manger. They knelt down before the Child and prayed to Heavenly Father, thanking Him for the great gift. They told Mary and Joseph of the angel's words and of the glorious song they had heard. Mary smiled and was glad. She thought, as the shepherds left her, "How happy their visit has made me! I will remember what they have told me."

When the shepherds left Baby Jesus it was almost morning, and one said, "Let us go back to our sheep."

But another said, "Not yet, our Heavenly Father will care for them a little longer. Let us tell the people what has happened. We must not be the only ones to know the good news." "You are right," said the others.

They went into the first house and said to the man who greeted them. "We have seen wonderful things this night: Heavenly Father sent His angel to tell us that Christ the Lord is born; and we have seen Him." They left the man and all his family feeling very happy because of the good news. So the shepherds went into every house with the glad message. They told every one they met along the road. And when they went back to their sheep it was time to take them into the green field.

Let us say what the angels said to the shepherds. (Have the children repeat, "Glory to God in the highest, and on earth peace, good will toward men.")

Lesson 49, for December 8

The objective of lesson 49 is to develop an understanding of the need to be humbly prayerful, to be like Jesus.

In developing this lesson discuss ways in which we show humility before our Father in Heaven. We pray for His blessings and obey His commandments. We love Him most of all. We are kind to our friends and to all of God's creatures. We are unselfish and think of others more than we do ourselves.

When Jesus was a baby, Mary had to do everything for Him, just as our mothers had to feed, dress, un-

dress and bathe us when we were little babies. The Bible tells us in Luke 2: 40—"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." This shows us that Jesus grew just as we grow and learn to help ourselves and our parents. Jesus was able to help Joseph in his carpenter shop, with the sawing and hammering. He could clean up the shavings from the floor. He could carry wood and do many other things to help Joseph.

Jesus could help Mary by grinding the grain into flour. Rolling up his bed and putting it away on the shelf. Carrying water from the well. And I am sure that he went on many errands for his mother, just as we do for our mothers.

In *Life Lessons for Little Ones*, on page 42 and page 45 you will find stories on the childhood of Jesus. There are also stories in most books of children's Bible stories.

Lesson 50, for December 15

The objective of lesson 50 is to show that patience and humility are necessary in our prayers to our Heavenly Father.

In the lesson development use pictures of children and grown-ups in the attitude of prayer. Let the children tell when they pray and why they pray. The March 1946 *Instructor* has helpful suggestions on prayer.

Lesson Story:

Zacharias was an old man. His beard was long and white. Elizabeth his wife was old too. Her hair

was gray. They had lived together many, many years in the hill country of Judea. Heavenly Father had blessed them in many ways. They had a good home and plenty of money to buy all they needed. He had blessed them with neighbors and friends who loved them. They had thanked Heavenly Father by helping those neighbors and friends whenever they were in need. Zacharias also thanked Him by spending much of his time working in the temple.

All the years that Zacharias and Elizabeth had lived together they had prayed for a baby boy. One day while Zacharias was praying in the temple an angel came and stood before him. He was at first frightened, but the angel said unto him, "Fear not, Zacharias, for thy prayer is heard and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness and many shall rejoice at his birth. For he shall be great in the sight of the Lord."

So the promised baby boy did come to these good people and on the day that he was to be blessed with a name the friends and neighbors said, "You will give him his father's name, will you not?" "No, indeed," answered Elizabeth, "he shall be called John."

Lesson 51, for December 22

This Sunday will be reserved for the Christmas program. The manual used last year contains suggestions and stories to be used. Many fine suggestions can also be found in old issues of *The Instructor. A Story To*

Tell has some fine Christmas stories that might well be used. *Little Stories in Song* contains appropriate songs.

Let us leave the "Santa Claus" to the home and public school and have our Sunday School program promote the true spirit of Christmas.

Following are some verses that might be used:

The shepherds and the wise men
Were guided by its light,
to where the baby Jesus lay
On that first Christmas night.

Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago.

Go seek the poor and helpless ones,
The friendless and the sad;
And while you try to help them all
You'll make your own heart glad.

"So of old the wise men watching
Saw a little stranger star
And they knew the king was given
And they followed from a far."

"O little children do you know
That many, many years ago
The baby Jesus came to be
God's Christmas gift to you and me?"

Lesson 52, for December 29

The objective of lesson 51 is to teach the children that the more we give and serve the more we prove our love, and the happier we will be.

In developing this lesson use the pictures used in presenting the previous lessons of the month. Show pictures of Jesus praying.

For the lesson story review the birth and childhood of Jesus and some of the great things He did. This can be done well through the use of pictures, and pausing for the comments of the children on these things.

Sunday Morning in the Nursery contains many songs poems and rest exercises that can be effectively used in presenting this month's lessons. *A Story To Tell* has many stories on humility and prayer as well as Christmas stories to be used for supplementary work.

—Claribel W. Aldous

THE MOST UNFORGETTABLE CHARACTER I'VE MET

(Continued from page 494)

a big red-brick building with the older ones. The enrollment has increased, the staff is larger. Everything has changed—except Toughy.

The last time I saw him I tried to get him to tell me how he liked the changes in the school, and whether he was still happy at his old job in

its new surroundings. But he wouldn't talk about himself.

"Say," he exclaimed, and the old light shone in his eyes, "I want you to meet Dick Price, the new manual-training teacher. He's got the boys working on a great Christmas project. He has some wonderful ideas!"

HUMOR, WIT, AND WISDOM

PRESERVATION

Alcohol preserves dead things—
water preserves live things.

—*The Clipsheet*

EPITAPH

Any time you discover that neither your enemies nor your friends are saying unkind things about you, you have reason to be alarmed, because you may be dead and not know it.

—*Tampa Sun Dial*

THE WISDOM OF ISRAEL*

(Talmudic Period)

Hot coals, which are cooled on the outside, grow cool within, but gossip and slander, even if cooled outwardly, do not cool inwardly.

That which a child speaks he has heard from his father or mother.

All the divisions of hell rule over the angry man.

He who raises his hand against a fellowman, even though he does not smite him, is called a man of wickedness.

Who is the penitent man? Rabbi Judah said, 'The man who refrains from sinning even though the same opportunity to sin occurs more than once.'

* *An Anthology by Lewis Browne, Random House, New York. Used by permission.*

TRIMMINGS

Customer: That chicken you sold me for our Sunday dinner was nothing but skin and bones.

Dealer: Gosh, lady, did you want the feathers, too? —*Jaffadills*

SHORT

A woman who was living in a hotel at San Francisco employed a Chinese boy. She said, "What's your name?"

"Fu Yu Tsin Mei," he replied.

"Your name is too long; I'll call you John."

The Chinese boy looked surprised.

"What's your name?" he asked.

"Mrs. Elmer Edward MacDonald"

"Your name too long; I call you Charlie." —*Smile Awbile*

MODERN

Gossip—Character Talk.

Blush—Rainbow of modesty.

Enough—More than you have.

Smile—The whisper of a laugh.

Dentist—A man boring you to tears.

Highbrow—A lowbrow who is clever enough to conceal it.

—*Sunshine Magazine*

THIS FIRST LESSON

A Scotsman wanting to get a few lessons on how to save money went to a fellow countryman who was known to be a miser. After he had stated the reason for his visit, the miser looked at him for a moment, blew out the candle and said: "We will talk this matter over in the dark—that is your first lesson."

—Submitted by *James Campbell*

Also at the entry are beautiful friezes depicting "Come ye and let us go to the mountain of the Lord" (Isaiah 2:3). This is the four-year work of Eileen Chabot Schuenman, now serving on a mission for the Church.

President Wilford Hickison of the stake presidency was first Sunday School superintendent in West Seattle (when it was a branch) and was branch president when the new meetinghouse was begun in 1938. (The foundation was dug mostly by hand, and members of other Seattle wards or branches joined in mixing concrete, the entire basement being poured in one day.) The present ward superintendent is William G. Torney. Marius Salisbury is stake Sunday School superintendent. Other Sunday Schools in Seattle Stake are larger than West Seattle. Some are smaller. All are moving ahead.

Northwest soil is fertile indeed for growth of the Church.

—WENDELL J. ASHTON

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WEST SEATTLE WARD CHAPEL

FIFTEEN years ago there was but one branch of the Church in big, busy and ever-green Seattle, Washington. Today Seattle is headquarters for a stake with eleven wards and two branches.

One of the growing wards in that water-flanked Northwest metropolis is West Seattle. Its Sunday School attracts approximately 175 persons each week. They convene in a new white terra cotta meetinghouse, reposing amid rolling lawns, flower beds and rows of young maples. There are usually attractive bouquets of flowers inside, too, for Hilda Shomaker, teacher of the Second Intermediate class, has brought them almost every Sunday for several years.

West Seattle's classrooms are well equipped for gospel teaching. Each has a blackboard and several have picture boards. The meetinghouse contains an attractive library, well equipped with shelves for books and cabinets for storing other teaching aids.

Sunday School attenders receive a warm and reverential welcome at West Seattle. A member of the superintendency is always at the door.

—more on other side